

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

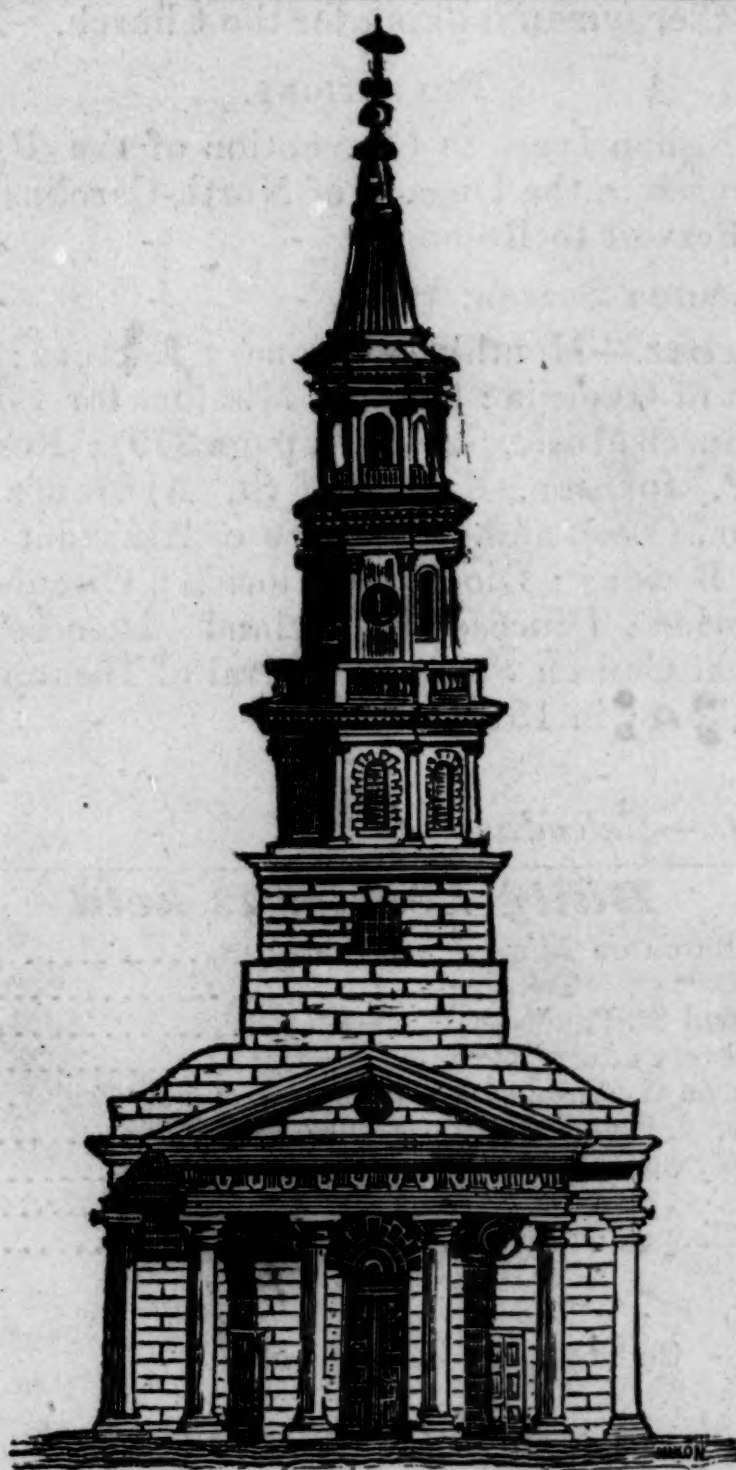
BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXIX.]

MARCH, 1853.

[No. 12.]



Front view of


St. Michael's Church

CHARLESTON, S. C.

PUBLISHED (MONTHLY) BY A. E. MILLER,

No. 3 State-street, at \$3 per annum.

To whom all communications, (post paid) and all payments must be made.

 *The Profits. if any, will be applied to Missionary purposes within the State.*

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Daily Service is held

In St. Philip's Church on Monday and Friday, at.....	XI o'clock
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,.....	" "
" St. Michael's, every afternoon during Lent, at.....	IV "
" Grace Church, on Wednesday afternoon at 4, and on Friday, at.....	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	IX "
" Church of Holy Communion, Friday Morning, at.....	XI "
" " " Wednesday evening,.....	V½ "
" St. Stephen's Chapel, every day, except Saturday, at.....	XII "

HOLY COMMUNION.

In St. Philip's, } " St. Michael's, } On 1st Sunday in the month. " St. Paul's, } " St. Peter's, and } " St. Stephen's, } On the 2d " " " St. John's, Hampstead, on the 3d. " " " Holy Communion, on the 2d and 4th. In Grace Church, on the 4th " " " St. Stephen's, } " Calvary, } On the last Sunday.

In one or more of these Churches, on the five great Festivals, for which "special prefaces" have been provided.

The Sacrament of Responsibility; or Testimony

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FOR THE GOSPEL MESSENGER.

THE PRAISES OF THE SANCTUARY—A SERMON ON CHURCH MUSIC.

BY WILLIAM W. SPEAR, RECTOR OF GRACE CHURCH, CHARLESTON.

Ps. 150: 1, 4, 6.—Oh! praise God in His Sanctuary—praise Him on strings and pipe.
Let every thing that hath breath praise the Lord.

Any thing which is inseparably connected with the worship of God, is worthy of a place among the topics of pulpit discourse. No apology, therefore, is necessary, for directing your attention to the subject, which is suggested by the words of the text, viz: *The praises of the Sanctuary.* In connection with it, I propose to consider, briefly, the general duty of praising God in the Sanctuary, and more particularly, the proper manner of performing this duty.

I. *The general duty.*—To celebrate in songs great virtues and noble deeds, has been a universal practice. What nation is there which does not hymn the praises of its deities? And why? Because such animated strains were deemed most fit to excite the mind to noble actions and devout affections. And should Christians be the only class of men, who refuse to celebrate the object of their worship in appropriate melody?

Our religion affords us the greatest variety of subjects, with which the heart can be affected or the conscience awakened. Is it not reasonable, that we should “praise Him from whom all mercies flow?”* What enjoyment have we in life, in the affection and intercourse of friends, that is not His gift? The Prophet reproved Israel of old, who received such gifts at the hand of God, and forgot the giver, as destitute, even of the instinct, which is exhibited by the brute creation—“the ox knoweth his owner,” &c. And if we feel any emotion of gratitude to the Sovereign Disposer of all good, how natural does it seem to *express* these feelings in sacred psalmody! All creation appears to join in giving utterance to sensations of joy and pleasure in harmonious sounds, and shall man alone be mute, and withhold from his Benefactor the homage of grateful praise?

Or, if we rise to a higher theme, and consider the mercies of God in redemption, what subjects of thankfulness open to our view! The amazing love of Christ to the guilty and condemned; His willingness to receive returning penitents; His grace and faithfulness to feeble believers, and the bright prospects which He points out to them beyond the grave, are surely worthy of celebration in songs of exalted praise. And scarcely any feeling can exist in the human breast, but suitable music may be found to express it, in notes of joy or sadness. The mourning penitent or steadfast believer may discover in psalmody a

* Close on the Liturgy, p. 189.

chord to vibrate in sympathy with his distress or his enjoyment. Indeed the Christian finds occasions of thankfulness even in the midst of tribulation. So much has he received that he did not deserve; so strong are his consolations, and so bright are his prospects, that all his sighs are changed to songs, his prayers to praise. In every thing he gives thanks. This is but to follow the example of the Apostles, who, while their feet were fast in the stocks, opened their mouths to sing praises to God—of our Lord Himself, of whom it is written, that “the same night He was betrayed,” “He sung a hymn with his disciples;” and of the Christians of the first age, who were wont to hold their assemblies in dens of the earth, and before the dawn of day, sooner than be deprived of the privilege of “singing hymns to Christ.” In the more prosperous times of the Church, we are told “that they repeated their Amens so loudly, that they resembled a peal of thunder, and in singing, that the gilded roofs shook with hallelujah.”

With what feelings would the spirits of those departed Christians contemplate the psalmody of a modern congregation? How cold and indifferent our conduct would appear. They would see many treating this part of the service with the disrespect of utter indifference, as if the singing were a sort of interlude in the service, instead of an act of solemn worship. If the overwhelming hallelujahs of the ancients displayed more zeal than taste, surely the habits of the moderns prove more indifference than piety. Many, upon other occasions, prove that God has given them vocal organs and musical talent of no small power, and that they are not content to hide their talent in the earth; but they devote it only to amusement or vanity, and when summoned to sing “to the praise and glory of God,” they have no thankful note to utter, the occupation is beneath their powers.

Why is this? Could any one be dumb if the heart was affected by a sense of God’s love in providence and grace? No! rather we might expect that “if these should hold their peace, the stones would immediately cry out.” But alas! our hearers are too often mere spectators, perhaps habitual and respectful attendants, but not worshippers. You do not feel your perilous condition, as sinners exposed to the just wrath of God; you do not love or value the sacrifice of Christ; your minds and thoughts are tied down to this lower world; the desire of heaven and the foretaste of glory do not inspire you; your thoughts are cold and dead towards God, and therefore your lips are slow to speak His praise. When a deep sense of God’s goodness takes hold of the mind, then all find that they have some voice to lend to the songs of thanksgiving. “Out of the abundance of the heart, the mouth speaketh.”

II. *The proper method of performing this duty.*

The text suggests the consideration, both of instrumental and vocal music, “Praise Him on strings and pipe, and let every thing that hath breath, praise the Lord.”

In almost every age, instruments have been employed in praising God. They were enjoined under the Law, and are not forbidden under the Gospel. They are, if not essential, at least important aids to vocal music, supplying the defects of a small, and regulating the movements of a large band of singers.*

* Pastor’s Plea for Psalmody, page 94.

"The best masters have declared that it is impossible, in ordinary cases, for good vocal music to exist without the support of instruments." And surely "if the instruments on which Heman and Jeduthun played before the Lord in Gibeon, were accounted divine, (1 Chron. 16, 42,) and entitled "instruments of God," who shall confer a less glorious name on that wondrous ark of soul-entrancing sound, which far more than the symbols and trumpets of the Levites, is ennobled through the wide realms of Christendom. Consider the almost unbounded compass of the *organ*, and yet its restricted use, as if it was not meant, and could hardly be made to speak, except in praise of God—condensing the ambient air as in a prison house. See how the lightest touch will awaken at once the notes of the cornet, flute, trumpet, dulcimer, and all kinds of music, with wonderful power of modulation, stealing as gently on the ear as a breath of a lute on the water, or rolling a volume of majestic sound through the aisles of a vast Cathedral, till groined roof and clustered column re-echo with the loud acclaim."*

But this is only an accompaniment, and should not be a substitute for the utterance of the human voice. While it is both lawful and expedient to "praise God on strings and pipe," it is still more necessary that every living man should sing His praise.

The apparatus for singing is one of the most curious parts of the human frame. The wind and stringed instruments which have been invented by art and man's device, are but rude imitations of God's own work within ourselves. And surely He who "breathed into us the breath of life," and gave us the means of exhaling that breath in musical sounds, may well demand, "that every thing which hath breath should praise the Lord."

Man is God's best work on earth, and his voice the best music that can reach the Majesty on high. Whatever instruments are used, should be subordinate to the vocal parts, with which they should blend in a harmonious and delicate manner.

Ecclesiastical historians have observed that "the union of the congregation in singing the praises of God, is a custom that has prevailed or declined, in proportion to the prevalence of true religion. When the Church became secular and Christianity corrupt, the praises of God were no longer sung by the people, but were left to the choir; and during the dark ages, we must follow spirituality into the mountain retreats, whither she was driven by the anti-Christian Church of Rome, if we would find congregational psalmody. This apostolic practice was then confined to the Waldenses and other sects, who bore the lamp of truth during the season of spiritual darkness, and cheered their midnight like Paul and Silas, by *singing* praises to God."

At the present time, in almost every class of the community, great attention is being paid to *instrumental* music. Hundreds and thousands are expended every year in each congregation for the cultivation of this art. No education is deemed complete without it. Though it costs more time and money than any other branch of learning, yet it

* Ed. Miller's Sermon on Music,—for the perusal of which I am indebted to a musical gentleman from England, as well as for some important suggestions on this subject.

is generally pursued, at least by one sex. Why it is confined to one, we can hardly tell, for certainly *men* are gifted by their Creator with equal and sometimes superior talent for it. Many need it quite as much as a relaxation for themselves, and a gratification to others. It were well if female education consisted less, and male education a great deal more, in what are called accomplishments. But even in the case of those who are expected to excel in this branch of education,—what is the end to which it is directed? To mere amusement, not edification—to excite the admiration of man, and not to promote the glory of God. The mass of instrumental music is without God, if not against him—frivolous if not injurious. The idea of cultivating this talent for him who gave it, in order to show forth His praise, does not seem to be entertained. *Sacred* music is generally neglected, and after all the time spent and expense incurred, there may not be found in a large congregation, a single one who is capable of accompanying the voices of a choir in the worship of God, and who feels it her privilege when desired and needed, thus to do good on the Sabbath day, from love to Him who was “the seed of the woman,” and to whom, while on earth, women especially “ministered.”

It is surprising that *vocal* music should be so neglected, especially sacred singing, for this being taught in classes, costs very little, and is comparatively easy of attainment by all. While only one out of many can learn to play at sight, scarcely any can be found who could not learn to read music. The practice of vocal music is also of great advantage to all as a healthful exercise, while instrumental music affords no exercise at all, but is a purely sedentary employment. No exercise is comparable to singing, because it requires the direct action of some of the most vital parts of the frame, while other amusements exercise only or chiefly the extremities. And hence, in those countries, as Germany, where vocal music is an invariable and prominent part of education in schools of both sexes, diseases of the throat and lungs are almost unknown. Capacity for singing is almost as general as the power of speech.

Especially should all be qualified and inclined to bear a part in the domestic, social, and public worship of God, whatever part they are found capable of by their pastors, parents, and teachers. Though few have such qualities of voice as to enable them to impart any peculiar pleasure, while singing alone—few, almost none come hither, who could not add a mite to the treasury of public devotion. Were each one to do what he could, the result would be great. While one or a few are singing, any discord or defect is perceivable; but when a multitude unite together, the result is always delightful to the ear. God has given to the *air* a property of assimilating sounds—whether in the roaring of the waves, or the rustling of the leaves, or the shouts and huzzas of a mixed multitude. Let a few utter the responses in the reading parts of service, and there will be inevitable confusion, especially without the direction of some acknowledged leader; but let every individual in this house join in their ordinary tone of voice, and the result would be astonishing, both as to the quantity of sound and its quality. The effect would be as delightful to the ear, as it would be animating to the soul. Discords and defects would all be merged in

the general harmony which would be produced. The same would be the case in the musical part of the service. We want greatly increased numbers in our choirs to accompany our large instruments of praise, and to communicate an impulse to the whole assembly, which shall constrain them "to *join* the sacred song"—or even without a choir, as I have sometimes seen it, with a single leader, with or without an instrument, with music sufficiently simple in its kind, and familiar by repetition, the whole assembly might form a chorus transporting to the ear.

But this end cannot be attained without previous instruction. The occasions of public worship are too few and far between, to supersede the necessity of general training and special preparation, unless we confined ourselves to so few tunes, that they would become wearisome to some, while being acquired by others. Even then, although those few tunes were acquired, no progress could be made, and the fund of enjoyment be very small. Let a child be taught by rote to repeat some passages in a book—he may be amused for the time, but soon becomes weary. Teach him to *read*, and you open to him a resource for amusement and improvement, which a life-time cannot exhaust. So, teach a child the art of singing, give him a knowledge of even the elements of musical science, and give him a taste especially for the songs of Zion, and you afford him a means of enjoyment and edification, which he can use at all times and in all places, and which, by God's grace may not only augment his happiness here, but preserve him from the snares of guilty pleasure, and attune his heart and voice to the music of heaven. I know no *branch* of education which will enable them more to "glorify God, with their bodies and spirits, both of which are His."

Hence, in this, we must begin with childhood and youth. In the morning of life we must sow the seeds of all useful habits, and all pure enjoyment. Every thing, certainly every art can be acquired more easily then, than afterwards. It takes less time, and there is more time to spare for it. This art is especially interesting to children, and one in which they often excel their elders. The most agreeable musical entertainments, and the best choral music, has been conducted by children only, under competent tuition. It is especially important to *them*, as an exercise of the bodily organs, which always seek their own development, by loud and joyous sounds; and still more, as a means of interesting them in the exercises of the Sanctuary. Children, above all, must be occupied—they must be in action. Their faculty of silent attention is, of course very small. The confinement of the limbs is trying to them—save where their minds are occupied; and these must be reached through more senses than one. Let them learn to "speak to themselves," here and at home, "in psalms and hymns, and spiritual songs"—and how much more quickly, because pleasantly, will the hours of worship pass. Hence they enjoy *our* mode of worship more than almost any other, because they have a part to act, they may speak as well as hear. It is "common prayer," in which parents and children young and old, can unite. And if the music is of a character sufficiently simple or striking, and made sufficiently familiar by repetition, they will learn to join in this part of the service sooner than any other. But they must *learn* to sing as well as to read, or they cannot

be expected to sing, any more than to respond, at least with the same degree of propriety and satisfaction.

This subject of congregational singing, is one in regard to which we should all feel a great interest. For want of attention to its importance in schools and congregations on the part of pastors and parents, there is a general complaint, and still more general defect in our Churches here and elsewhere.

Much of our Church music is most improperly so called. It is not of a character to awaken devotional feeling, and though it may be pleasant to the ear, it is out of place in the Sanctuary. Or it is so intricate in its nature, and so frequently charged, that it cannot fail to destroy congregational singing. The end of all musical arrangements in a Church, whether in the purchase of an organ, or the accommodation and formation of a choir, ought to be to assist and direct the praises of the congregation. They are but means to this end—whatever defeats that end, is a perversion; whatever falls short of it, is a defect. Yet, sometimes, the very arrangements made are such as inevitably must, and actually do, silence instead of inspiring the congregation. The space allowed for the choir is so small that very few can be accommodated, and their voices are either drowned by the overwhelming force of the organ, or strained in an effort disproportioned to their strength. Sometimes a single voice is heard of uncommon power or sweetness, and the attention of all is fixed upon it. Female voices exclusively are assigned to the principal part, the order of nature is inverted, (an arrangement never heard of in other countries, where music and Church music is generally cultivated,) and we stop to admire instead of trying to imitate.*

None are under training for this work. None look forward to it as a duty and privilege; none are prepared to fill vacancies, and sometimes the loss of even one member of a choir, cannot be supplied for months. Many confess that they prefer to hear the singing than to sing. They want a musical entertainment, not a devotional exercise—to sit in luxurious ease, rather than to take an active part in the service of the Sanctuary. They go to Church to admire the singing, or to criticise it, but no way personally to aid it. Hence, while some are gratified, others who know better, and feel otherwise, are disappointed and offended, and prefer to go where they are not only exhorted but enabled, or at least permitted to “open their lips,” and with “an humble voice, to accompany us to the throne of grace,” and “show forth God’s most worthy praise.”

Few, indeed, understand the difference, between Church music and all other music. Almost all take their ideas from concerts and other musical exhibitions, and the object of many who control the music of the Church, is to get up something just like *them*. The same music is often desired, the words only being changed. But it is not considered that the one is expressly intended to be admired and applauded, while the other is meant to be adopted and followed—the one to be listened

* For those views which are here expressed, and which may seem strange to some, the highest musical authority can be adduced. See Lowell Mason’s Preface to the National Psalmist, which would form, if published separately, a useful Tract upon the scientific part of the subject.

to, the other to be joined in. The arrangement which tends to secure the one object, actually hinders the other. For the one object, the different parts need only to be balanced, each being scarcely distinguishable from the rest, and no one predominating. For the other, the air must decidedly predominate, either by the blending of many voices, or the proportioning of a few. But how seldom is this the case. Go to almost any Church, where they are said to have good music, and you hear a fine solo, or at best a smooth quartet—either of which silences a congregation, instead of setting them to sing. Seldom is the melody distinguishable by an uninstructed ear. Sometimes the tenor or bass is actually made the prominent part. And as very few can follow these, they do not attempt to sing at all, or make sad discord if they do. The organ often drowns the voices. The choir “gives an uncertain sound,” and no wonder the people do not prepare themselves to sing. Let it be then remembered, that the performances of the choir are not the end, but only the means—that their office is to promote congregational singing, and that they are not rightly organized or *trained*, if this end is not secured. It is perfectly in the power of a musical director to secure this end or to defeat it, either by the selection of music, or by the mode of executing it; and by their fruits we may know whether these things are, as they ought to be.

Brethren,—this is a subject, with regard to which the Ministers of Christ cannot but feel a deep interest, as we bear a solemn responsibility. We desire your co-operation in every part of the service, and are bound to use every means to secure it. We are appointed to preside over all the exercises of the Sanctuary, and are responsible to the great Head of the Church for their tendency to promote the spiritual profit of “the flock over which the Holy Spirit hath made us overseers.” And scarcely any thing can be a more legitimate or important object of pastoral solicitude; since scarcely any thing has such an influence upon the religious feeling of a congregation. As he was a wise statesman who said, “let me make the songs for the people, and any one may make their laws;” so, scarcely any method of reading the prayers or preaching the Word, can counteract the tendency of the music of the Church, if that is not performed in a manner and with a spirit, which shall conduce to the glory of God and the edification of the Church.

Hence, the rule of our Church, prefixed to the psalms and hymns in our Prayer Book, which is often forgotten, but never ought to become obsolete; which makes it “the duty of every Minister not only to appoint the portions, but to give order concerning the *tunes*, and while obtaining assistance in the performance of them from persons skilled in music, to suppress all light and unseemly music, and all irreverence in the performance, whereby vain and ungodly persons profane the service of the Sanctuary.” Our General Convention, in setting forth this rule, and making it even a *Rubric* of the Church, evidently regarded the music not as a temporal concern, but a spiritual matter, and therefore placed its chief direction in the hands of its spiritual pastors. They must, indeed, have assistance from those skilled in music, and may properly leave questions of taste or science to their decision; but even without any pretension to a knowledge of music, they can easily

judge of its practical effect; and none should consent, or ought to be employed to render assistance in a Church choir, unless they are prepared cheerfully to yield their private preferences to the conscientious wishes of those who are "over them in the Lord."* We are not likely to stretch our prerogative in opposition to the general wish, but are much more tempted to yield our conscientious convictions, to what we deem inexpedient and injurious, when our "people love to have it so."

But the great difficulty under which we labor, is to get any adequate assistance in the music of the Church, especially among those who do not make music their profession, and who might be expected to think it a high privilege to assist their ministers in the due performance of this most interesting and attractive part of the public worship of God, in the congregation with which they are personally associated.

To supply this want, we look to the younger members of the flock, who have both time and talent for this service, and who may well be expected to delight, "in rendering unto God the things that are God's." Let them imitate those children in the temple, who were heard crying, "Hosanna to the Son of David," and who received the approbation of "the Lord of the temple," when Jesus said to the scoffing Pharisees, who would have silenced their voices, "have ye never read, out of the mouths of babes and sucklings, thou hast perfected praise."

To those who so generally apply themselves to musical science, and so generally excel in it, let me address the eloquent words of an English divine. "Daughters of Israel! blessed with affluence and ease, who know not what it is to feel the fingers stiffen, with plying the incessant task for bread, but who devote long hours at home, to attain perfection in this noble science, and rave of some gifted queen of song, with a very lovely voice, and try to recall and imitate her excellence with a throng of admiring friends around you. Are all your accomplishments devoted to the world, and none to the Church of Christ? Will you expend all your time and strength on lays of mimic passion and fictitious woe? Here, in your own house of prayer, will you not sing us some of the songs of Zion? Will you not consecrate the richest share of this noble gift to Him from whom it came, and do what you can to exalt and adorn the service of the Sanctuary?"†

To those who are induced to render their services to the Church in any musical capacity, let me observe that it should not be a mere matter of amusement, or "be entered into lightly,—but soberly, reverently and in the fear of God." The place which you occupy is sacred. Of the choir, not a whit less than the chancel, or any other part of this building, it may well be said, "this is none other but the house of God." Even when engaged in preparation for, and still more in the performance of this part of the Divine service, "jesting and foolish talking are not convenient," and should not be tolerated. Though screened from human observation in order to prevent embarrassment, keep ever in your mind the solemn thought, "Thou, God, seest me."

* See letter to a Church choir, recently published in New York, and for sale by J. Russell, and A. E. Miller.

† Rev. Edward Miller's Sermon on Music.

But it is to no mere matter of form and show that I exhort you—rather let me remind you, that the acceptableness of our services to God, and their utility to ourselves, depends much more upon the state of the heart and understanding, than upon the harmony of our songs of praise. “We must sing with grace in our hearts unto the Lord; not for exhibition, not to obtain the praise of man, nor to gratify our natural taste, but as an act of holy worship to the Lord. The most earthly minded and depraved may join in the performance of sacred music; but it is singing with the heart and understanding alone, that is acceptable to God. However sweet the melody may be, it is discord to the ear of God, if it speak not the language of the soul. It is the music of the heart that he regards.* Let the spirit of earnest devotion ascend to the Throne of grace through the merits of the Saviour, and however rude the voice, or humble the strain, the Lord will regard the worshippers with favor, and their offerings of praise will come up with acceptance on His altar above.” While then we are careful, that all things connected with our public worship should “be done decently and in order,” let us pray that we may all be enabled to “sing with grace in our hearts to the Lord,” and so “to offer up spiritual sacrifices, acceptable to God, through Jesus Christ.”

In conclusion, I would exhort you *all*, men and brethren, rich and poor, old and young, male and female, to keep ever in view this *end* of all our devotional exercises in the earthly sanctuary—to prepare us to join the services and the songs of the heavenly temple. We know not yet what shall be the faculties of our glorified bodies, nor what the exercises in which we shall be engaged, when we join the throng of the redeemed before the throne of God. But we may suppose there will be something analogous to the occupation we here engage in, and the pleasure we here enjoy, when singing and hearing the praises of God. The Apostle John, when wrapped in vision, heard the worshippers “singing a new song before the Throne, and the sound of harpers harping with their harps.” At any rate, while we are here below, nothing gives us such a conception and foretaste of the felicity of Heaven as sacred music. There is no such vehicle as sound, for lifting up the soul to the eternal source of glory and harmony. Let us then aspire to that felicity; let us use every means of raising our grovelling spirits above the things of time and sense; let us strive to maintain and cherish the impressions of our indebtedness and responsibility, and our feelings of reverence and gratitude to God, not only here while assembled in His name, but at all times, and in all places. Let us resolve whatever we do, not only when we pray and sing, and hear the Word, but when we eat and drink, buy and sell, weep or rejoice, “to do all to the glory of God;” and so to pass the whole time of our so-journeying here, that we may be prepared in heart and mind at least, and perchance with the ear and tongue of our restored and purified frames, to join the choirs and swell the anthems of Heaven; where “with angels and arch-angels, and all the glorious company,” and with sounds unheard and unconceived as yet, we may “laud and magnify” the adorable name of God; ascribing to the Father, and Son, and Holy Ghost, all honor, glory, power, might, majesty, and dominion forever and ever.—*Amen.*

* Close on the Liturgy, p. 158.

FOR THE GOSPEL MESSENGER.

ST. PHILIP'S AND ST. MICHAEL'S

NO. V.

The first edifice erected on the present site of St. Philip's Church, was destroyed by a destructive fire, which broke out at the corner of State and Linguard-streets, on Saturday evening, February 14, 1835. The houses in the vicinity being generally of wood, and the wind high, the fire raged with uncontrollable fury, consuming, during the night, every thing within its path. It was as terrible in its effects, as the memorable fire, in Charleston, which occurred November 18th, 1740, and also that of April 27th, 1838, destroying one half of the town."

A brief description here of "*the Old Church*," will doubtless be interesting to many of my readers, now that it is numbered with the things that were.

It was a brick building, rough-cast. Its front adorned with a portico, composed of four Tuscan columns, supporting a double pediment. There were two side doors which opened into the belfry, ornamented with round columns of the same order, supporting angular pediments that projected twelve feet; these gave to the whole building the form of a cross, and added greatly to its beauty. Pilasters of the same order with the columns, were continued round the body of the Church, and a parapet wall extended round the roof. Between each of the pilasters was one lofty sashed window. From the double pediment over the portico a steeple rose octagonal—on the first course were circular sashed windows on the cardinal sides, and windows with Venetian blinds, in each place of the second course, ornamented with Ionic pilasters, whose entablature supported a gallery. Within this course were the bells. An octagonal tower rose from within the gallery, having sashed windows on every other face, and dial plates of a clock on the cardinal sides; above was a dome, upon which stood a quadrangular lantern. A vane in the form of a Cock, terminated the whole—its height about eighty feet.

The interior was about seventy-four feet long by sixty-two feet wide. The roof arched, except over the galleries; two rows of Tuscan pillars supported five arches each side and the galleries. The pillars were ornamented in the inside with fluted Corinthian pilasters, whose capitals were as high as the Cherubim, in relief, over the centre of each arch, supporting their proper cornice. Each pillar was ornamented with a piece of monumental sculpture, finely executed. The east end of the Church, where stood the Communion Table, was a pannelled wainscot, ornamented with Corinthian pilasters, supporting the cornice of a fan-light. Between the pilasters were the usual tables of the Decalogue, the Lord's Prayer, and the Apostles' Creed. Such was old St. Philip's Church.

One of the most pleasing and vivid reminiscences of the writer's childhood, is having been taken on every returning Lord's Day, by kind and venerable grand parents to this place of worship. I think I still see my good old relatives, marshalling my little brothers and myself, the way we ought to go, and assigning us our respective places in the old

family pew. Old St. Philip's was the first Church into which my young footsteps in infancy wandered, and at whose altar I first learned my catechism, and to lisp my morning and my evening prayer. The spacious edifice, in my youthful fancy, personified the idea I had formed of that August Being I was taught to worship. I could not separate the idea of a God from it—solemn, grand, stately, as if instinct with life, with holiness; though with eyes too pure to behold iniquity, yet looking down, not with the frown of a stern Judge summoning to judgment, but with an air of compassion and love, upon the weak and erring children of the world.

And even in later life, after an absence of many years, on my return home to the domestic hearth, the same feelings possessed me. I never entered the massy portals of St. Philip's, and beheld its thick pillars, and walked beneath the arches and galleries they supported, without a hallowed emotion; without being sensible of a solemnizing influence. I felt, when there, as if I wished to shut the world out, whilst the inward acknowledgment of my heart was, "The Lord is in this place; surely, this is none other but the house of God, and this is the gate of heaven."

How wonderful the potency of the feeling, or *faith*, as it may be called, which can act upon the mind of a child with such force, that after long years of unconcern, *the man* is sometimes brought to contemplate his early good impressions with respect, and by the grace of God, power is given unto him, to silence the clamor of the world around, so that he may hear the tale, and profit by the moral, (ere too late) of by-gone purity and peace.

Blessed be God that it is so, and that good seed, when once planted in the human breast in early life, never entirely decays. It may be a long time buried, and remain dormant, apparently dead within us, checked *in growth by the frosts* of the world: but like the seed we lately read of, as having been found wrapt for centuries, in the ceremonies of an Egyptian mummy, no sooner was it brought to light, and felt *the freshening dews of heaven*, than it burst forth into beauty, and became "*a tree of life*." Oh! how valuable and important then is an early religious education, that good seed may be sown thereby, which may in after life, peradventure, by the divine assistance and blessing, furthering our own endeavors, yield a rich moral harvest.

I would willingly here give utterance to a few thoughts that now rush upon my mind, but I fear it would not be becoming in me to do so, having "no authority" to speak and to enforce the grave themes that pertain directly to man's salvation.

* * * * *

Whenever the people of antiquity erected a new temple on the site of an old one, it is recorded, they were wont to introduce into the construction of the new edifice some portions of the materials of the old one, in order that there might be, not only something ancient and sacred in the modern building, but that the *past* might have its *prestige* for the heart. There was no necessity, however, for a resort to any such adventitious aids, to lock old St. Philip's in the memory: at all events as far as I am concerned. Though the old building is gone, with its sacred desk and its pulpit "like an unsubstantial pageant faded, leaving

not a rack behind," my heart still clings as fondly to it as of yore; and it will ever live, as whole and perfect in my mind's eye, "with its long drawn aisle and fretted vault," as if the devouring element had never destroyed one particle of its sacred character, or effaced in any degree, "the miracle of its beauty."

Often, often do my thoughts turn to the dear old Church, and I linger in it with affection and reverence. I listen to the still small voice that issues from its tomb, as a child contemplating with adoration and love, what he remembers of the venerable form of a beloved parent, who "though being dead, yet *speaketh*."

No sooner was the building in ashes, and the congregation had time to recover from the dreadful shock of beholding "our holy and beautiful house, where our fathers praised, burned up with fire, and all our pleasant places laid waste," than arrangements were promptly made to rebuild. A plan, projected by *Mr. George Hyde* was accepted by the Vestry, and the building commenced. Whilst the work was going on, the congregation was kept together by the services of the sanctuary being regularly performed in a wooden building, put up in the western grave yard.

This temporary tabernacle, though very plain, very humble, yet *standing as it did in a grave yard*, was not without a deep interest to at least *one* who worshipped there. He never beheld the congregation on Sundays, passing through the Church yard to the house of prayer, without imagination flying away to a kindred scene in another clime.

No one can have any idea of what the *quiet* of the Sabbath means—its peaceful holiness, unless he has spent, or we ought rather to say, *felt*, a Sunday in the country in England, and seen the high and the low, the rich and the poor, a contented peasantry of both sexes, in their clean *holy-day* clothes, tripping along the different paths that lead to the house of God, (standing invariably alone in a grave yard in proximity to green fields,) and who, at the sound of the bell, summoning them to morning or afternoon service, quicken their steps a little to arrive before the good old Pastor makes his appearance, and begins the orisons of the day.

We do not recollect a country Church in England, but is so situated, that the village worshippers must pass *through a portion of the Church yard* to enter its portals. From early association, then, like old *Sir Thomas Browne*, we love to see a Church in a grave yard; for as we must *then* pass through the place of graves to the temple of God on earth, so we must *one day* pass through the grave to the temple of God on high. If we held sovereign sway throughout the world, what a decent respect, then, should be paid every where, to the memorials of the dead. As I said in a former number of these Sketches, how much of true wisdom may be learned from the simplest little tribute of sadness, which employs the hand of affection *in putting in order, and keeping clean*, the house appointed for all living. Oh! let me, therefore, lift my voice once more in favor of a garden culture in our grave yards, to insure a succession of sweetly blooming flowers, if not for their appropriate beauty, for the mystic language that they speak, *the moral they impart*. A flower is planted at a grave—it buds, it blooms, it then fades and falls, and withers on the ground, but dying, breathes a fra-

grance even in decay. Beautiful emblem of man's immortal nature, rising, as it were, from seeming annihilation "when this corruptible shall put on incorruption, and this mortal shall put on immortality."

* * * * *

The new edifice of St. Philip's was finished and consecrated Nov. 9th, 1838. The general outline of the exterior is Roman Doric, but not thoroughly carried out. The interior is Corinthian, *after St. Martin's, in the Fields* in London. The work in the interior is elaborate, and very beautiful. The square tower at the front of the building, as originally designed by Mr. Hyde, has been modified to adapt it the better, to the beautiful spire put up above it. It had a railing and a heavy cornice, by the removal of which it now harmonizes with the superstructure, erected by Mr. Brown (the builder,) from drawings and working plans, furnished by Mr. Edward B. White, "a native, and to the manor born," whose scientific knowledge of his profession and exquisite taste, his fellow citizens have reason to congratulate themselves upon.

The steeple, in style, is Roman, corresponding with that of the exterior of the Church, the latter being Roman Doric, though not fully carried out, as we have already said. To the summit of the tower is about 70 feet, and from it (where Mr. White's design commences) the steeple rises 137 feet, making to the top of the rod 207 feet in height, from the street pavement. From the tower, the steeple consists of three stories, surmounted by a spire, which terminates in a gilded cross; the steeple from the tower upwards, is octagonal, the first or lower story stands upon a base, and is decorated at the eight angles with Ionic pilasters, all its sides pierced with semi-circular arched openings, filled with venetians. This story is for bells. In the second story, the clock and dial plates are situated, and between the dial plates are openings filled with ornamental iron work. This story, it will be remembered, is more simple than either of the others, its angles not being decorated with any order, and in fact, may be said to form the base of the third story. The eight sides of the third story are pierced with open arches, having decorated keystones, and to all the angles of the story are attached Corinthian columns. The third story is immediately covered by a roof, upon which rests a lantern, with a small circular light on each of its sides, and finally from the lantern shoots up the spire, whose faces are relieved from monotony by three tiers of elliptical lights.

The steeple is so built as to be deemed fire proof, all the wood work being covered with copper.

This steeple and that of St. Michael's, both necessarily being Roman in their style, are, to a certain extent, alike; but though of the same *family of architecture*, they are, nevertheless, dissimilar in many respects. We will endeavor to trace their points of difference. All the three stories of St. Michael's, are decorated with orders, namely:—Ionic, Corinthian and Composite, in continuous succession; whereas, only two orders are introduced into St. Philip's steeple, namely:—Ionic and Corinthian, separated by a plain clock story. St. Michael's is belted by a gallery, St. Philip's is not. The spire of the latter is taller in proportion to its other parts, than that of St. Michael's, and is

pierced by elliptical openings. Again, the spire of St. Michael's rises immediately from the roof, whilst in St. Philip's, it is separated from the roof by a lantern.

Reference is sometimes made to a musical clock in the steeple of St. Philip's, which it is said plays particular tunes at certain hours. I have often listened to try and appreciate these tunes, but as *my mind* is evidently not pitched to the same key, no chord has ever yet been touched within my heart, to play in unison with them. Now, I admit, the fault may be with myself; my hearing may not be good, my ear for music may not be correct, whilst on the other hand, the mechanism of the instrument that produces these sounds, may be very skilful, entitling the maker to great praise for ingenuity. The voice of the majority is probably against me in this matter, nevertheless, I am still perverse enough to express the opinion, that such sounds are out of place where they are, and *do no good*; inasmuch as they are not calculated to awaken devotion in any; and that no mind, however rightly and religiously attuned already, will *ever hear in them*, what the poet Percival so sweetly pronounces,

"Voices of melting tenderness, that blend
 "With pure and gentle musings, till the soul
 "Commingling with the melody, is borne,
 "Rapt and dissolv'd in ecstasy, to Heaven!"

The task I assigned myself is now completed. Would it were worthier, not for my own sake, but for others. I must confess, the ambitious aspirations which I may once have had after a *merely* literary reputation, have not influenced me in preparing what I have now written, but I have been impelled by a higher motive, *to be useful, if possible*. I do not hesitate, therefore, to give these sketches to the public, because I feel, that though they may not have any other merit, at all events, "*their vein is good*."

"Go, then, from this my solitude,
 I cast you on the waters, go your ways."

FOR THE GOSPEL MESSENGER.

THE SUPPORT OF THE EPISCOPATE IN SOUTH-CAROLINA.

The question is frequently asked, how is the next Bishop to be supported? Hitherto, all our Bishops have been Rectors of either St. Philip's or St. Michael's—one of them the oldest, and both, it is supposed, more wealthy than any other congregations in the Diocese. Bishop Smith, the first Bishop of South-Carolina, was Rector of St. Philip's; Bishops Dehon and Bowen, successively of St. Michael's, and Bishop Gadsden of St. Philip's. We believe that all received full salaries as Rectors, and performed a very large amount of parochial duty in that capacity. This arrangement was undoubtedly necessary in the infancy of the Diocese. Is it necessary now? If not necessary, is it desirable?

To take up the latter question first: Is it desirable that the Bishop should have the full charge of a large congregation, and be bound to perform a large amount of duty therein? The very statement of the

question would seem sufficient to decide it. Accordingly, we hear the wish expressed in many quarters, and from both Clergy and Laity, of all shades of opinion on other topics, that the Bishop ought, by all means, to be relieved, if possible, from such overpowering cares, and be free to devote himself to the general good of the Diocese. He certainly ought not to be hindered from going to consecrate a new Church in the mountains, or visiting the obscurest parish in any remote corner of his Diocese for the purpose of holding confirmation, by any obligations to a particular parish in the city. It has often been said, that the Bishop should be and might be, the most efficient Missionary in the Diocese—and if we should, by the blessing of God, be able to procure a man of ready talent, of tact and prudence, of convincing and persuasive eloquence, we doubt he would be able to do much in breaking new ground, and building up new Churches. A spirit of fervent piety and active zeal would, if he were not hampered by duties at home, incompatible with his exertions for the benefit of the interior, tell in every part of the Diocese. Diocesan Missions would be greatly encouraged; a new life and energy would be infused into every department of the efforts of the Church for extending her borders, and bringing souls to Christ.

But even if no more good could be done by the Bishop's enjoying greater freedom from parochial care, the system which we have hitherto pursued is *unjust* and *cruel* to the Chief Pastor of the Church, and destructive to his health and life. We say positively after an intimate acquaintance with Bishop Bowen during the last years of his episcopate, and with our late Bishop during the whole of his, we assert positively, on personal observation, that no human being can long stand the amount of physical and mental labor thrown upon the Bishop by the system, as yet pursued. In the infancy of the Diocese, it was otherwise. But with fifty Churches, and some seventy Clergymen to superintend, it is absurd to require of a man to take, in addition, the chief care of a parish—and any man who undertakes this double duty may expect to fail either in mind or body, or both. He may expect that his sermons will become a mere string of common-places, often repeated; or that his health will break down, and he himself be hurried to the grave.

We think for these and other reasons, that it is not *desirable* that the Bishop of South-Carolina should hereafter be bound to do a large amount of duty in any particular parish.

Is it *necessary*? This question will resolve itself into an examination of the means of support of the Episcopate, either existing or possible to be drawn forth. We believe (we speak under correction) that the Bishop's Common Fund yields now about \$900 per annum—besides one-fourth of the interest, which is required to be added to the principal. The quotas required of the several Churches and Parishes amount to \$1,505. (*See last Journal of Convention p. 69.*) Part of this sum is never collected. We will suppose \$1,200 paid in on an average, which, added to the \$900 above, makes \$2,100. Now, the salary of the Bishop, considering the calls upon his hospitality, and his charity, and his heavy travelling expenses, ought to be \$3,500. We

have then \$1,400 to make up. Can there be any doubt whether this can be done?

It may be done in more than one way:—

1. Let an efficient Committee of Laymen be appointed by the Convention, and the funds now in the hands of the Convention may be raised in a short time to such sum, as will make the Bishop independent of any particular parish for his support.

2. If there are any obstacles in the way of this plan, let the quotas of the parishes be raised, on an average, fifty per cent. This would give us, according to the above estimate, an addition of \$600, viz :

Quotas, as now estimated,.....	\$ 1,200
Fifty per cent., additional,.....	600
Interest of Funds,.....	900
	<hr/>
	\$ 2,700

The remaining \$ 800 might be raised by subscription, until legacies, which are said to be in the wills of persons now living, should render it unnecessary.

But after all, we have not yet indicated our own plan distinctly. Though it is by no means desirable, and we think unnecessary, that the Bishop should be bound to hard labor in a particular congregation; yet it is *desirable* that he *should have a Church*. Bishop Bowen used to say, that the experiment had been tried in *this country first*, of dissociating the Bishop from any particular Church. The Bishop, always, every where, in all ages, has had his *See*, (*sedes*, his seat, Episcopal chair) his *cathedral*, not necessarily a large and splendid building, but his own Church, the centre of ecclesiastical unity for the Diocese. The Bishop *ought* to have such a Church, where he can make the services an example to his Clergy, where he may be ordinarily met with, when not on his official tours of duty, both by strangers and his own Clergy.

How can this be done in our case? Either a Church must be built for the Bishop and endowed, of which we do not see any immediate prospect, or some Church already existing, must make him their Rector, with a small salary, and without binding him down to do parochial duty. We believe that there is so unselfish and unambitious a temper among our Clergy, that almost any of the Rectors of our wealthiest parishes would willingly give way to a Bishop whom they could respect for talent, learning and piety (and all parties will agree that we should elect no other,) as well as for official station.

Let then some one of our larger Churches elect our future Diocesan their Rector, with a salary of \$500 or \$1,000 per annum, leaving the amount of preaching and other duty to be performed by him entirely to his discretion, and only requiring him to assist in the services of that Church, when not *officially* employed elsewhere. Let a Presbyter, with a full salary, be employed under him as *sub-Rector*. We care not for the *term* sub-Rector, but he who held this office would evidently be in a different position from other Assistant Ministers, and we would prefer to mark that position by a different name. Let a Deacon be employed on a small salary, say \$500 to \$1,000; and let this appointment be *temporary*, so as to make the place a training school for the younger Clergy, under the eye of their Bishop, and the advice and instruction of an experienced Presbyter.

If such a plan should be adopted, and it has already met the unqualified approbation of many respected names, both among Clergy and Laity, we might reckon on the following sources of income, viz :

Interest on Funds,.....	\$ 900
Quotas now available,.....	1,200
Fifty per cent., additional.....	600
Salary of Bishop as Rector, say,.....	750
	<hr/>
	\$3,450

That additional quotas to the above amount would readily be agreed to, we can easily believe, as several new Churches (*e. g.* Grace Church, Charleston,) have not yet been taxed at all, and as others (*e. g.* Trinity Church, Columbia,) have greatly increased in wealth and importance since the present quotas were fixed. If, therefore, some of the feebler parishes could bear *no* increase, yet other more prosperous ones would cheerfully pay double or triple their present rates.

The above remarks are made without reference to the election of any particular *individual* to the office of Bishop ; and without reference to the success of any particular party. *Whoever* shall be elected, we consider some such arrangement as this to be the best, for *his* good as well as the good of the Diocese. We care little for the *details* of the arrangement which we have indicated. But for the principles involved, we care much. We do not wish to see our Bishop prematurely destroyed by excessive labor and care ; and we *do* wish to see him have a Church, which shall be to him a home, and where he can order the service as an example to the Diocese. We do *not* wish him to be compelled to beg the privilege of being allowed to officiate in a Church held by some Rector, who may, whether on principle or on personal grounds, refuse it. Let him at least have, however humble, a *πρὸς ὅτι*, a place where he may stand and offer the sacrifice of prayer and thanksgiving, without feeling that he is an intruder.

We offer these remarks in no spirit of dictation, but in the utmost humility and deference to the judgment of our brethren. But, as they are not *new* views with us, as they were formed in substance in our Diaconate, and have been strengthened and deepened by the observation and reflection of *sixteen* years, we trust they will have some weight with those to whom they may appear novel, and will not be cast aside without mature consideration.

Since writing the above, we have received the following very welcome piece of information. We earnestly hope the offer of this noble-hearted Layman may meet a hearty response among those who have the means. This ancient, and wealthy, and liberal Diocese is surely able to provide abundantly for its Bishop ; and, if the matter should be taken up with vigor, we trust *will* do so.

"A planter, who is a Communicant of the Church, and feels a deep interest in her prosperity, has written recently to a Clergyman of this Diocese, in relation to a provision for the Episcopate. He proposes that an effort should be made to obtain the names of fifty Laymen, who would be willing to contribute each \$1000, as a permanent fund for the

support of the Bishop. He is willing, himself, to give double the amount named, if it is required. It is his opinion that \$4,000 per ann. with a convenient residence, should be allowed; and that the Bishop should not be restrained in his exertions for the good of the whole Diocese, by incurring obligations as the Rector of any parish. The expenses incurred, by frequent visitations of the various parishes in the Diocese, are very heavy; and for these, so ample a provision should be made, that no pecuniary difficulties could possibly occur. The Clergyman to whom these views were stated, deemed it expedient at this crisis, to lay them before the readers of the Gospel Messenger, that the minds of the most intelligent and influential members of the Church might be directed to the subject."

FOR THE GOSPEL MESSENGER.

LETTER FROM A MISSIONARY IN TENNESSEE.

Rev. and Dear Brother,—I am again out on a collecting tour. I came this time to Columbia, Camden, Society Hill, and Cheraw. As usual, and always in South-Carolina, I have been kindly and generously received by our brethren in this noble State. When I have time I am going through North-Carolina and Virginia to the cities of the North. I must, if possible, raise \$1000 before I return home.

I have a most interesting mission in East Tennessee. A most hopeful beginning has been made, and if the blessing of God is continued to us, we shall be the means of establishing the Church at *several points* in that most beautiful quarter of the State. I am, as you know, building *two Churches*,—good and substantial Church-like edifices, though plain and cheap,—and after designs by Mr. Upjohn. The one, at *the mouth of Tellico*, is purely a rural Church. It is built at the request of, and with funds left by a wealthy gentleman, lately deceased. This we named *St. Andrew's*. It is nearly finished, and is expected to be ready for use soon after Easter. In point of situation and historic association with the first white settlement made in Tennessee near a century ago, and which to every Carolinian is invested with a patriotic and romantic interest; and in its beautiful arrangement, and ceiled and furnished as it is throughout with our own native oak—this Church will be regarded as one of more than ordinary interest. It is built and furnished throughout at the moderate cost of \$3,200.

The other Church, and the one for which I am now begging, is at *Loudon*, on the Tennessee River, and at the head of the East Tennessee and Georgia Railroad, where a new and thriving town is rapidly growing up. From its present and prospective advantages, it must be a place of great importance. In the very heart of the Union, almost on an air-line between the great city of the South-West and those of the North-East, and also between Charleston and Cincinnati, and Louisville, and on a large navigable river, which will bear to this spot the rich agricultural and mineral resources of this whole region. These facts, to say nothing of its distribution of the means of grace, and the favorable opening presented to us there, are strong reasons why we should be early and well established at *Loudon*. It gives me pleasure

to say, that our Church here is also under way, most of the materials provided, and we have the promises and hope that it too will be finished and ready for use early in the ensuing summer. It, with the enclosure of our beautiful lot, will cost about \$2,000. It is part of our plan, if we can get money enough, to build in connection with our Church a small Parsonage, or rather one wing of the Parsonage—to cost not exceeding \$350. This is humble, but it will do for a beginning. Those of your readers who are fortunate enough to see or possess "*Upjohn's Rural Architecture*," will see, in the Church and Parsonage of that book, what we are trying to do—trying at least to make a right beginning. These obtained, we have good hopes that the school-house and the school will fill up the plan.

With *Loudon* as a centre and a home, what if we should venture to hope for something further—to make it, with proper assistants the seat of a Mission, which, through its various agencies should reach the whole surrounding country. Within an hour or two hour's ride on the road below, *Philadelphia*, *Athens*, *Charleston*, *Calhoun* in the *Hiwassee*, and *Cleveland* can be reached; while the extension of the road, up the country, will place us within comfortable reach of *Knoxville*, *Strawberry-plains*, *Rutledge*, *Rogersville*, *Jonesborough*, and other interesting points in upper East Tennessee. In addition to these, but off the road and near by, there are *Kingston*, *Madisonville*, *Mouth of Tellico*, *Maryville*, and *Montvale Springs*,—in or near all of which places are a few who call themselves Episcopalians, and who are more or less attached to the Church of our fathers. In addition to these again, and a little farther away, but all within thirty or forty miles, are three points, where we have twelve or fifteen Communicants, some of whom are zealous and well-instructed. At two of these, lots have been given or set apart for our use, and a promise made that a Church shall be built soon, and I am inclined to think these promises will be made good. These points are, *Chilhowee*, at the mouth of Abraham's creek on the Tennessee river, where an English Churchman is building a factory, and in whose family and operatives are eight or ten Communicants; and at the *Tellico Iron Works*, twenty miles above the mouth of Tellico, where a very rich iron mine and a vast water-power are employing two interesting families from Rochester and Buffalo, New-York. Here we have four or five Communicants.

The third and last of the three points alluded to, and perhaps the most important of the three, is at the *Copper Mines* in Polk county, near the *Hiwassee* river. These mines, which are very rich, are in the hands of a New-York Company, one of whom is a warm intelligent Churchman. Here are collecting from all parts of the world, a large number of persons; and doubtless many from the mining districts of England, and from our own Mother Church, will be attracted to this spot.

Now imagine these three points, right under the mountains, with vast water-power and mineral wealth running to waste, and who can doubt that they will collect around them many hundreds, and perhaps thousands of immortal beings. Imagine all these places that I have named in the heart of this grain and provision-producing-country, right on the

great central highway through the country, and within easy and direct communication with all the Southern and South-western *markets*, and do you not see the immense importance to us of possessing and cultivating (*religiously*) this beautiful country, which is destined by *position* and *climate*, and *resources*, to be the *garden spot* of all the rest: to be the common heritage and hope of all.

In this view of the case, how important, especially to us, that our pure faith and venerable worship should be established in East Tennessee. And what if we have dreamed that this spot, for which we are asking the aid and sympathies of our more favored brethren, should become the site and centre of a Church Mission; with its schools and other agencies for good? What if we have thought of Nashotah and Minnesota, and St. James's? Shall we find men and means, and faith and zeal to carry them into operation upon wise, and discreet, and holy evangelical principles. A word more as to our resources, and the destitution in this region.

We have a Church at *Knoxville*, and also at *Greenville*, and we have good and devoted men to serve them. At the mouth of *Tellico*, and at *Loudon*, we have two more Churches building, as stated above. And these are all that we have or hope to have for a year or two to come. At *Athens*, we have a good and true man, laboring with much faith and patience to establish the Church and gather a congregation at that point. And lastly, at *Chattanooga*, seventy-five miles below us, we have a Missionary who has entered on that field since the beginning of the year. I hear that he has entered upon his work with much acceptance and good prospects, so much so, that he has been presented with a lot for a Church, and one gentleman offers to head a subscription with \$500.

These, then, are our points, and this the force we have in that large field.

If we look Westward, we must pass the Cumberland mountains and travel all the way to *Nashville*, at least one hundred and fifty miles before we meet another. If we turn Northward, we must pass out of the bounds of our State, and travel over more than half of the State of Kentucky to *Danville* and *Lexington*, ere we find another Church or Minister—a distance of at least two hundred miles from any one of our East Tennessee parishes. If we turn Eastward, towards the ancient States of Virginia and North-Carolina, we must travel for nearly two hundred miles before we hear of Church or Minister. And lastly, if we turn our feet Southward, we must go down to *Marietta* and *Rome*, in Georgia, before we can find a Church and Minister of our Communion—a distance of at least two hundred miles from the centre of East Tennessee.

Here, then, is a vast extent of country, in the very heart of the Union, almost as large as any one of the States, having in it only five Clergymen of our Church, two Churches built and in use, and only two others building.

Does not our *position*, our *destitution* and the *encouraging openings* for the Church in this region, give us reason to believe that we shall

have the prayers, the sympathies, and the pecuniary aid of our more highly favored brethren.

I began this, dear brother, as a private letter. If you shall deem any part of it worth publishing in your Messenger, I confess I should be rather glad to have it published, in hopes that it may attract money and fellow laborers into this field.

From your friend and brother,

A MISSIONARY IN EAST TENNESSEE.

NEW PUBLICATIONS.

The Schoolfellow, a Magazine for Boys and Girls—Charleston: B. F. De Bow—ONE DOLLAR per annum.—This is a pleasing, well edited, and useful little work, neatly printed, and handsomely illustrated with wood-cuts. We cannot, of course, endorse its religious teachings, as we believe they profess to be not distinctive; but we have, as yet, seen nothing offensive to Churchmen, or dangerous to put into the hands of their children. In a word, we have been subscribers for it the past year, and have placed it in the hands of certain children under our care, by whom its arrival has always seemed to be hailed with pleasure.

Presbyterian Clergyman looking for the Church. New-York: General Protestant Episcopal Sunday-school Union, 1853.—As the record of the mental struggles of one who had been educated a Presbyterian, and who for many years exercised his ministry as a "Presbyterian Clergyman," this work will be read with interest. Much information, conveyed in an attractive form, is to be gathered from its pages. The author's former position gave him ample opportunity of becoming acquainted with the practical working of the Calvinistic system. His testimony here is that of an eye-witness, and is, on that account, the more valuable. He places in a striking light the evils attendant upon much, if we may so phrase it, of the popular religion of the day. And his chapter on "Practical Teachings" is particularly deserving of notice. Combined with, for the most part, ease and fluency of style, and graphic description, there is evinced, upon almost every page, the earnestness of one who anxiously sought to be governed by the truth. A good deal of the pithiness of controversial writing is, however, inherent in such a narrative as that contained in this volume. But we are happy to add, that there is no descending to unfairness of argument, nor to gross personalities, nor to unkind remarks. We take pleasure, therefore, in commending this book to our readers. It will repay a careful perusal. It will serve, if need be, to strengthen the feeling of loyalty to the Church—to make us increasingly prize those privileges which are ours in the household of faith. Occasionally, perhaps, there is some slight exaggeration in the author's statements—a fault to be regretted—but to which American writers seem to be peculiarly liable. We think, moreover, that the title of the book might, upon some accounts, have been advantageously changed.—*Register*.

It is for sale by A. E. Miller, at this office.

SELECTIONS.

RESIGNATION OF BISHOP IVES.

To Convention of the Pro. Epis. Church in the Diocese of N. Carolina.

ROME, (Wednesday,) Dec. 22, 1852.

Dear Brethren,—Some of you, at least, are aware that for years, doubts of the validity of my office as Bishop, have at times harrassed my mind and greatly enfeebled my action. At other times, it is true, circumstances have arisen to overrule these doubts, and to bring to my mind temporary relief. But it has been only temporary, for, in spite of resolutions to abandon the reading and the use of Catholic books; in spite of earnest prayers and entreaties that God would protect my mind against the distressing influence of Catholic truth; and in spite of public and private professions and declarations, which in times of suspended doubt I sincerely made to shield myself from suspicion, and win back the confidence of my Diocese, which had been well-nigh lost—in spite of all this, and of many other considerations which would rise up before me, as the necessary consequence of suffering my mind to be carried forward in the direction in which my doubts pointed, these doubts would again return with increased and almost overwhelming vigor, goading me at times to the very borders of derangement.

Under these doubts, I desired temporary relief from duties that had become so disquieting to me, and determined to accompany Mrs. Ives, whose health demanded a change of climate, in a short absence abroad. But absence has brought no relief to my mind. Indeed, the doubts that disturbed it have grown into clear and settled convictions; so clear and settled that, without a violation of conscience and honor, and every obligation of duty to God and His Church, I can no longer remain in my position.

I am called upon, therefore, to do an act of self-sacrifice, in view of which all other self-sacrificing acts of my life are less than nothing; called upon to sever the ties which have been strengthened by long years of love and forbearance, which have bound my heart to many of you, as was David's to that of Jonathan, and make my heart bleed as my hand traces the sentence which separates all pastoral relation between us, and conveys to you the knowledge that I hereby resign into your hands my office as Bishop of North-Carolina; and further, that I am determined to make my submission to the Catholic Church.

In addition (my feelings will allow me only to say,) as this act is earlier than any perception of my own, and antedates, by some months, the expiration of the time for which I asked leave of absence, and for which I so promptly received from members of your body an advance of salary, I hereby renounce all claim upon the same, and acknowledge myself bound, on an intimation of your wish, to return whatever you may have advanced to me beyond this 22d day of December.

With continued affection and esteem, I pray you to allow me still to subscribe myself, your faithful friend, &c.

L. SILLIMAN IVES.

BISHOP IVES, A PERVERT TO ROME.

To the Editor of the Flag of the Union :

Dear Sir—The following extract from a letter, received two days since from a pious and intelligent Layman of the Diocese of North-Carolina, fully confirms the fears for some time entertained with regard to the late Bishop of that Diocese :

“To-day’s mail (January 28) brings us intelligence from Italy, that Bishop Ives *has formally abjured Protestantism*. This has been expected for some time; and the result proves that the Bishop has either been playing the Jesuit and the —, or that he is a deranged man. I have charity enough to believe that his mind has been affected for some years. If it were not so, he would not, within the last ninety days, have drawn from his Diocese six months’ salary in advance, to defray the expenses of his trip to Europe.”

When an individual sees fit, from any cause, to withdraw from one portion of the Church of Christ, and unite himself to another, it is too often the case that his late friends and associates turn upon him and rend him without mercy. With so unkind and unreasonable a practice, I will have nothing to do. If my brother or my neighbor prefer the extreme of Romanism on the one hand, or ultra Protestantism on the other, to the safer middle ground of Primitive Gospel truth, instead of backbiting and maligning him, I will only pray that the erroneous creed which he has chosen may not prevent him from making his calling and election sure against the last day.

After thus disclaiming all unkind feeling towards my late brother in the Episcopate, and praying that in the midst of the spiritual dangers which now surround him, his soul may be in the keeping of the Good Shepherd, I must respectfully beg a little further space at your hands, whilst I briefly allude to the cause of Bishop Ives’ defection, and its probable effect upon his Diocese. And that your readers may know how far I am qualified to speak on the subject, I will simply mention that twenty-nine years of my ministry were spent in North-Carolina, my native State—and that for the far greater part of that time, I was frequently and intimately associated with him who forms the subject of this painful communication. When, therefore, in accounting for the apostacy of Bishop Ives, I say that I have not, for the last five or six years, regarded him as a *responsible* man, I speak from personal observation; and I use language, however serious, that will be well understood, and will create no surprise in the Diocese of North-Carolina, nor in any other place where the Bishop has been familiarly known for some time past. Nay, in saying this, I but repeat the admission virtually made by myself, by his confidential physician, and by one of his most intimate friends, to the Convention of his Diocese in 1851.

Before a Committee of twelve, appointed by that Convention, to investigate the alleged offences of their Diocesan, the Bishop appeared and said that,

“However humiliating it might be considered in him to offer to the Committee the statement he was about to make, yet a sense of duty to himself and the Church compelled him to do so.

After mentioning a favorite idea which he had once entertained of

uniting the Roman, the Greek, the Anglican and American Churches, he said that,

"This tendency of his mind toward union of the Churches had been greatly increased by a *high state of nervous excitement*, arising either from bodily disease or a *constitutional infirmity*; and that the change in his views (which had just then taken place) had been brought about in part by a return to a more healthy condition of mind and body, but mainly by his having perceived *the tendency of those doctrines to the Church of Rome*."

The Committee, in their report to the Convention, state that, in addition to a letter from a scientific physician, an intimate friend of the Bishop, they had before them

"Statements tending to show that the Bishop has for several years past been in a state of mental excitement, which has impaired his memory, and rendered quite uncertain the determinations of his judgment."

An oral statement was likewise made to the Committee by a distinguished Layman of the Diocese, whose house had been a second home to Bishop Ives,

"Showing that the Bishop's mind had been for several years past, from an attack of fever, *singularly affected*, so as to impair his judgment and enfeeble his memory, while other powers of the mind had been rather exalted: a state of mind well calculated to mislead its subject, and at the same time to expose him to gross misconception on the part of others."

These quotations are from the printed Journal of the Convention of North-Carolina, for 1851, and may suffice to show, in the opinion of that body, the *irresponsible* condition of their Bishop. And to this conclusion my own mind is driven by that charity that "hopeth all things." For could I be induced to look upon my erring brother in any other light, I would be forced, upon many grounds of *personal knowledge*, to think of him as I wish *not* to think of any one who names the name of Christ. It would be truly painful to me to be compelled to enter into particulars on this subject. I will only add that the unsettled condition of Bishop Ives' intellect, or rather of his moral judgment, has been a growing source of pain to his Diocese for several years, so much so as to incline many, both of his Clergy and Laity, to set him aside, or at least to appoint an "Assistant" to him in the Episcopate. And nothing but his earnest entreaties, and repeated recantations, joined to their own too kind regard for his feelings, prevented them from doing so, on more than one occasion.

As to the probable effect of the apostacy of Bishop Ives upon the Diocese, which he has insulted and deserted, the following extracts from letters received within the last few days may suffice.

1st. From a Presbyterian of high standing in the Eastern part of the Diocese, dated January 23:

"Nobody seems to be alarmed or startled (at the rumored defection of Bishop Ives,) or to think of wavering for a single moment. Nor do I believe, should the rumor prove true, that the Diocese or the Convention will have the least trouble whatever. There is not, so far as I can

learn, the first symptom of any such apprehensions of trouble in the Diocese as existed two or three years ago."

2d. From a Clergyman in another part of the Diocese, January 18:

"A letter has been received from Bishop Ives. He still suffers much from Neuralgia in the head and eyes. To my mind there is no doubt that the hand of hereditary insanity is resting upon him. This is one thing you may rely upon,—that the apostacy of Bishop Ives (should he fall away,) will not affect the religious sentiments of a single individual in the whole Diocese."

3d. From an influential Layman in the largest Parish in the Diocese, January 28:

"Some of the Romish papers are flattering themselves that Bishop Ives' apostacy will carry some of his Clergy with him; but in this they are mistaken. It will have no more effect in North-Carolina than would the intelligence that the Pope's ———. Already are our friends, both here and abroad, looking around to see who may best fill the Bishopric from which he has fallen."

4th. From a Clergyman residing in the same city with Bishop Ives, but not addressed to me:

"I have good reason to know the opinions of the Clergy of this Diocese. I say, with entire confidence, so far as one can possibly be confident in such a case, that a truer body of men to a true faith exists nowhere: that there is not a shadow of probability that a single one can be found who is likely to apostatize. Nay, I go further,—I say whatever the Bishop's influence may once have been, it is so entirely gone, at least for such a purpose, that I do not know, I do not believe there is a single man, woman, or child, living in and belonging to the Diocese, at all likely to follow his example."

To these extracts I will only add, on my own part, that in passing through North-Carolina, in November last, I was grieved at heart to see the general disaffection of the Diocese towards their Bishop, on account of his inconsistency of conduct, and to hear on all sides the wish openly expressed, that he would resign his charge, and thus open the way for a return of that soundness in the faith, and that mutual love and confidence which had been bequeathed to them by the honest and noble-hearted Ravenscroft.

In making this communication, Mr. Editor, I trust that I do no violence to the law of charity, either in the intention which prompts me to it, or in the language in which I express myself. I make no attack on Bishop Ives' character; nor do I ascribe to him any impure or unworthy motive in thus renouncing his high and holy commission in the Church of Christ. It is not for me to sit in judgment on his motives, however much I may and do condemn many things in his conduct connected with his abandonment of the true Catholic faith.

Thanking you sincerely for the space which you have allowed me, and praying for the spread of Divine truth and love every where,

I remain with kind regard, yours,

W. M. GREEN,

Bishop of the Diocese of Mississippi.

Jackson, Feb. 8, 1853.

VOL. XXIX — NO. 12.

POETRY.

—
From the Register.

THE LENTEN SEASON.

Who loveth not the music soft
 Of holy Lenten time—
 When every wind, at morn or eve,
 Comes laden with a chime?
 A chime of bells that like a voice,
 Calls us each one away
 From cares and vanities of earth,
 To watch, and fast, and pray.

We listen to the music soft
 Of holy Lenten time,
 And every wind that comes to us
 So laden with a chime,
 Sweeps off some withered, worldly leaves,
 That lay upon the heart,
 And keep it from the warmth and light
 God waiteth to impart.

Then better thoughts come, one by one,
 Like early buds in Spring;
 They rise within our heart of hearts,
 And then to God we bring
 The warm affections, which we trust
 That He alone hath given.
 All that is scentless is from earth—
 All fragrance is from Heaven.

K.

 RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for February, was by the Rev. Henry Elwell, at St. Michael's Church. Amount collected, \$8.

Visit of Bishop Elliott of Georgia.—Within the last two weeks we have been favored with a visit by this very eminent and learned Prelate, who has preached in most of our city Churches to crowded audiences, much to their admiration of his highly spiritual and evangelical teaching. He has also, at the request of the Standing Committee of the Diocese, administered the holy rite of Confirmation in St. Peter's Church, to 8 white and 1 colored; in St. Philip's to 14 white and 11 colored; in Calvary, to 4 white and 12 colored; in St. Stephen's Chapel, to 4 white; at Grace Church, to 29 white and 3 colored; and at St. Andrew's Church, in St. Andrew's Parish, to 40 colored persons. Whole number 126.

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 We have received the *Spirit of Missions* for February. It contains the usual amount of intelligence as to Foreign and Domestic Missions. Total amount of contributions for the month for the latter, \$4,454 74, of which South-Carolina contributed \$214 14. Receipts for Foreign Missions, from December 27th, to January 15th, \$2,103 74; from our Diocese, \$3 04. Receipts for six months, \$13,774 26.

Sermon on Church Music, by the Rev. Wm. W. Spear.—The following Note was omitted in its place, which we are requested to insert in this number :—

Note.—It is not intended to say, that *no* music should be used in Church by the choir alone, and none selected but such as is or can be made familiar to the congregation; but that if introduced, it should hold a subordinate place, and should not prevent the congregation from joining in any part of the service proper. In other words, the Chants, the Psalms and Hymns, should be so sung by the choir, that the congregation can join in them all with comfort and success. It is, perhaps, to be regretted, that there is no particular place for an *Anthem* in our service, as there is in that of the English Church. But the length of the service, especially in the morning, makes any additional exercise undesirable. The only way of gratifying a musical taste, in this way, is by singing before service begins, while the congregation are assembling, and the officiating Minister is preparing for service. This is by no means irregular, if the words sung by the choir are selected from the Psalms and Hymns in metre. For these are expressly "allowed to be sung, *before* and after morning and evening prayer, at the direction of the Minister."* Custom also sanctions the use of any passage of Scripture, especially of the "Sentences" which are appointed to be read at the opening of the service. This custom affords a good opportunity for the choir to introduce any tune, which is new to the congregation, but which is adopted for their use. This custom also is far more intelligible and edifying to a congregation than a *voluntary* on the organ merely. But to be so, the organ must be so played as to make the *words* perfectly distinguishable by the hearers. If the question has to be asked, as it often is, "what was that piece?" The labor of the choir has been thrown away, so far as any practical good was intended.

In accordance with the views above expressed, the *Te Deum* should be sung as a chant, not as an anthem. Jackson's grand *Te Deum*, though very popular, is not adapted to congregational use; it occupies far too much time, and can scarcely be sung by any with comfort, unless the notes are before them. It is very desirable that it should always be chanted, as it is impossible to read it with due effect; but it is better for all to read it, than for a few to sing it, while the mass of the congregation are wearied by its length, not feeling it proper to sit during its performance. It could be chanted in a simple way, at very little waste of time, and greatly to the comfort of the Minister, and profit of the people.

At a meeting of the Vestry of St. Andrews Parish, Brunswick Co., Va., held at Summerville on the 5th day of February 1853,—present, Dr. A. E. Morrison, G. Stone, Dr. H. Lewis, Dr. E. B. Jones, and J. Ravenscroft Jones. The Secretary presented a letter from Rev. R. P. Johnson, resigning the Rectorship of the Parish. Whereupon, the following resolutions, expressive of the feelings of the Vestry, were unanimously passed, and ordered to be forwarded to Mr. Johnson, and inserted in the Southern Churchman and Christian Witness.

* Rubric prefixed to Psalms and Hymns.

1. *Resolved*, That the Vestry of St. Andrew's Parish have received, with deep regret, the letter of the Rev. R. P. Johnson, resigning the Rectorship of this Parish, and they are sensible that in accepting this resignation, ties of no ordinary character are sundered; for their feelings towards Mr. Johnson, have not only been those of confidence and respect for him as their Minister, but of love and regard for him as their Pastor and friend.

Resolved, That the Vestry bear willing testimony to the zeal, fidelity, and affection, with which *all* the duties of a Christian Minister and Pastor have been discharged by Mr. Johnson, during his Rectorship of this Parish; and that their prayers will follow him for his happiness and usefulness, in whatever field he may labor, and they will ever cherish towards him the warmest Christian confidence and regard.

G. STONE, *Chairman*.

J. RAVENSCROFT JONES, *Secretary*.

We are informed that the Rev. R. P. Johnson has received and accepted a call as Assistant Minister of the associated Churches of Pineville, Middle, and Upper St. John's, Berkley, S. C.

Diocese of Florida.—The Annual Convention of this Diocese was held at Tallahassee on the Feast of the Epiphany, January 6, 1853. The Diocese has ten organized parishes, and eight Clergy canonically resident. Number of Baptisms reported from six parishes, 103; of Confirmations, 62; of Communicants, 353; of Teachers in Sunday Schools, 50; of Scholars, 414. From the Bishop's Address it appears that one Church has been consecrated, and one Presbyter, the Rev. Isaac Swart has been suspended during the past year; and that the Diocese has one candidate for Holy Orders. The Right Rev. Prelate has also performed sundry Episcopal services in the Diocese of South-Carolina, by request of Bishop Gadsden, and, since his death, of the Standing Committee; having there consecrated two Churches, examined two candidates for Orders; admitted two to the Diaconate, and two to the Priesthood, and confirmed 72 persons.

From all which, it will be seen that the Church in Florida, though small, is rapidly growing; the proportion of baptisms and confirmations being uncommonly large. The general state of affairs in the Diocese is thus set forth by the Bishop:—

"It affords me heartfelt pleasure to state that throughout the Diocese in the parishes which have been visited, I find increasing evidences of spiritual prosperity. While the Clergy, generally, adhere steadfastly to the good old path of evangelical truth and Apostolical order, and are striving to show themselves in all things a wholesome pattern to the flocks over which the Holy Ghost hath made them overseers, the Laity seem to be more confirmed in their attachment to the distinctive principles, and to that mode of worship which the wisdom and authority of the Church has prescribed. It gives me sincere pleasure to notice the increased attention that is being given to the religious training of the colored population. In several of the Parishes (by request of the Rectors,) I examined them catechetically, and was astonished at the promptness and correctness with which they responded to the questions propounded."—*Churchman*.

Circular of the Bishop of Florida.—We have been furnished with the following Circular for publication :—

It is with deep concern, that I feel myself constrained to appeal to my brethren of the Clergy and Laity, in behalf of the suffering and spiritually destitute members of the Church, in the Diocese of which, in the providence of God, I have been called to take the oversight. From the extremest borders of the land the cry for help comes up to us, and hitherto, alas, the only response to that cry has been its own melancholy echo. Thousands are seeking, and seeking in vain (as in a heathen land) for the bread of life. There are none to dispense it : we are without the means of sending forth laborers into the vineyard.

In making this appeal to the Church at large, in the United States for aid in building up this portion of our Zion, I desire to make a few statements, which, while they illustrate our condition, will (we trust) plead powerfully in behalf of our necessities.

The Diocese of Florida embraces an extent of 56,000 square miles, being exceeded in size, by but 4 or 5 States. It is the least thickly settled portion of the Union; its whole population being but 90,000. The inhabitants consequently, are very much scattered, the largest town scarcely numbering 3,000. With a population so few and sparse, the Church (as might be expected) has made but little progress. After sixteen years of incorporated existence, as a Diocese, we have had but eleven organized congregations in the whole State; and of these only three (St. John's Church, Tallahassee, Trinity Church, Apalachicola, and Christ Church, Pensacola) are self-supporting. The other eight require Missionary aid; and without speedy succor, some of them will it is feared, become extinct. The whole amount received annually from the General Missionary Society, by this Diocese, is the bare pittance of \$500, which is divided among the three Parishes of Key West, St. Augustine, and Jacksonville; the Rectors of which are the only Missionaries in the State, recognized by the Domestic Committee.

This is not mentioned by way of complaint—far from it. That Committee, we are persuaded, aids us to the extent of its ability, which is limited only by the Church's dereliction of duty. Did the Church contribute to sustain its Board of Missions, in proportion to its means, quadruple that amount might, and doubtless, would be given to our Diocese. The remaining five Parishes (the feeblest) are without stated services, and (for lack of our ability to render it) without pecuniary aid. Including the Bishop, we have seven Clergymen in the Diocese. The total number of communicants is only about three hundred and fifty. During the last year our whole contribution to our Diocesan Missionary Fund, falls short of \$200. We do not deny that considerable amounts may have been given by Churchmen here, to other objects in and out of the Diocese. Yet it is lamentable to know, that for supplying the wants of our spiritually destitute brethren in the Diocese, so little has been done.

From these facts it is evident, that the Diocese is (at present) unable to pay its Bishop an adequate salary, and scarcely even to defray his travelling expenses. In any general plan for supporting the Episcopate, a comparatively large amount will always be required to defray these latter. From the geographical position of the State, the distance between the Parishes, and the want of facilities for travelling, these will always be great.

An effort is making to establish an Episcopate Fund, which, however, is yet in its infancy, and while the Bishop derives his chief support from his rectorship, a salary of \$600 additional thereto, is attempting to be raised, by an annual tax on the Parishes, until the fund is sufficient to yield that amount. These steps, feeble and insufficient as they may appear, show, that while asking help from abroad, we are not content to rely upon it alone. With our most strenuous exertions, we find we shall be unable to supply the needs of our present parishes. And even if so—how shall we extend the cause of the Church in our midst? Not a few Parishes of our Church are scattered through the length and breadth of our Diocese, patiently waiting for the time when they may again enjoy the services of their spiritual mother. Others are continually emigrating within our borders, who are favorable to her doctrines and mode of worship, but if not soon gathered into Parishes, will be lost to the Church. To do this effectually, requires the immediate services of two or more Itinerant Missionaries. Suitable persons are ready and anxious to enter this field if provision can be made for their support, and our desire is to create a fund which will meet this object. Dear friends, shall these calls for the word of life, and the sacraments of grace be unheeded? Shall these scattered sheep of the "House of Israel," wander into strange pastures, because of our neglect to provide for them true Shepherds? Shall the opportunity now graciously offered to us by Providence, to extend his Kingdom, be lost to us forever, because we are not ready to improve them? God forbid. "Freely ye have re-

ceived—freely give.” “As ye would that men should do unto you, do ye also unto them.” Planted, as you are by the Providence of God, in a part of his spiritual vineyard, in which you are plentifully favored with the means of spiritual improvement, abundant is the fruit which you shall be expected to bring forth. And in what way need I ask, can Christian Believers better discharge their duty to their Divine Lord, and better advance the interests of that Kingdom which he established, than by devoting their prayers, their exertions, their contributions, to the prosperity and extension of that Church, whose Divine character and apostolic claims we humbly assert and maintain? To what object can your bounty be more beneficially bestowed, than to sending the truths and ministrations of the Gospel of Salvation, as set forth in the Church that engages your esteem and confidence, to those of your brethren who are destitute of them, who earnestly desire to enjoy them, and who will bless the beneficence that grants the much prayed for boon? Brethren, it is not merely in behalf of the poor and needy (though I gladly appear the humble organ of their wants) but it is also in Christ’s stead, that I beseech you, “be ye merciful, as your Father in Heaven is merciful.” “As you have therefore opportunity, do good unto all men, especially unto those who are of the household of faith.”

Respectfully and affectionately,

Your Brother and Servant in Christ,

FRS. H. RUTLEDGE, *Bishop of Florida.*

Tallahassee, Feb., 1853.

Diocese of Maryland.—The Bishop of Maryland, under advice of the Convention of the Diocese, contemplating an absence of some months from the Diocese, has solicited and obtained the aid of the Right Rev. the Bishop of Illinois, and of the Rt. Rev. Dr. Southgate, for visitations in the Diocese, as already notified to the parties concerned; and has authorized and requested the Standing Committee of the Diocese to act in his behalf as the ecclesiastical authority during his absence.—*Register.*

Diocese of Montreal.—*Montreal Church Society.*—The Annual General Meeting of the Church Society for the Diocese of Montreal, took place on the 17th Jan., in the National School House. The Bishop occupied the chair, and stated that the year just closed had been one of success and blessing to the Society. A spirit of great unanimity seemed to prevail. The wish Dr Holmes had expressed, that Laymen be permitted greater influence in the management of Church affairs, and in the election of Clergymen, elicited the following declaration from the Bishop:—“He (Dr. H.) had also desired it to be understood that the Clergy did not constitute the Church. He believed he spoke the opinion of all the Clergy around him, when he stated that they heartily concurred, as he did himself, in that desire. (Applause from the Clergy.) He had sought to impress it upon the Laity upon all occasions, when an opportunity had been offered him. It had tended, he believed to produce no little apathy among the Laity, that they did not remember that all persons baptized into the Church were members of it, and formed part of it, as well as its Bishops or Clergy, and no persons would more heartily rejoice to see the feeling diffused abroad that they were all one body than the Clergy themselves. (Applause.)” It was elicited also, that hitherto Colonial Bishops had been restrained from settling in their dioceses Clergymen ordained in the United States. This exclusive measure it was understood will soon be recalled, and closer bonds of friendship and intercourse established with the American Episcopal Church, to which, from the similarity of circumstances, the Church in Canada has to look for imitation, more than the English establishment.—*Canadian Churchman.*

Arrival of Bishop Boone.—The Right Rev. Bishop Boone arrived in New-York in the ship Witchcraft, Capt. Rogers, which sailed from Shanghai on the 24th of November. The Bishop's health, we are happy to say, has been improved by the voyage. He is accompanied by Chi-Kung, a candidate for orders.

Before his departure from China, the Bishop appointed the three Presbyters—Messrs. Syle, Nelson, and Keith, a Committee to take charge of such matters as would come up in his absence, with directions to address a monthly letter to the Rev. Mr. Irving, the Local Secretary. The Rev. Mr. Syle is the Chairman, and the Rev. Mr. Nelson, the Secretary of this Committee.

The voyage had been of essential service to the Bishop. His health had very greatly improved, and he proposes, after a brief visit to his friends in the United States, to return to the scene of his past labors. His sojourn among us, however short, will no doubt be instrumental in gathering for the China Mission both additional laborers and contributions. The last overland mail brings a portion of the Rev. Mr. Syle's journal, respecting the Mission and its affairs subsequent to the departure of the Bishop, which we subjoin.—*Spirit of Missions.*

We understand the Bishop passed through Charleston on Saturday last, on his way to Georgia, from the upper part of this State.

The *Churchman* says that, "at the consecration of Bishop Wainwright, Nov. 10, 1852, there were more Bishops and Clergy present, than there were in the whole American Church at the time of his ordination to the Priesthood, which was in 1817; a fact which illustrates very forcibly the growth of the Church in this country. In 1817, the Church had 8 Bishops, and 253 Priests and Deacons."

OBITUARY NOTICE.

Departed this life, December 12th, 1852, ROBERT MARTIN, Esq., aged 62 years and three months. In recording this lamented event, the secular papers paid a just tribute of respect to the memory of our departed friend, by speaking of him as a most valuable and highly esteemed citizen—as one, who, after a long protracted illness, had closed a life of usefulness and honor in the bosom, and amid the tears of an affectionate family; and as one, whose loss to the community was of no ordinary character. He filled many responsible stations, both private and public, with unwearied diligence and unimpeachable fidelity. He took an active, disinterested, and substantial part in the numerous public enterprizes of his day, and especially in those that contributed to meliorate the temporal or spiritual condition of his fellow-creatures, or to promote the welfare and prosperity of our city. But these were the characteristics only of his public life. He possessed qualities and displayed virtues of a higher order, though less conspicuous to the eye of sense, and claiming a fuller and deeper share of our affectionate remembrance. Robert Martin lived and died the Christian. In the Church of which he was for many years a useful and honored member, he took an active part as one of its Vestry, and was remarkable for his regular attendance on its services and devout participation in all its ordinances. He was liberal in the dispensation of his charities, and gave freely to the support of God's house.

In his family he was affectionate and devoted, both as a husband and parent. And in all the relations of life and its multifarious transactions, he combined firmness with gentleness, prudence with childlike simplicity and confidence, and justice tempered with a full share of the milk of human kindness. His habits in all things were temperate—his friendships strong and disinterested—his piety and religious deportment, exemplary, but unostentatious; and, his actions, in all things, regulated by one ruling principle, a sense of duty founded on the love of God, and faith in our Lord Jesus Christ, as the only hope of sinners. "The memory of the just is blessed;" and to God be ascribed the glory for the virtues "of this our departed friend."

H.

ACKNOWLEDGMENTS.

The following amounts have been received for Foreign Missions:—

Feb. 7.	From Mrs. Esther Holbrook, African Mission,	- - - - -	\$40 00
9.	" Grace Church, Camden, general,	- - - - -	26 50
10.	" St. Thaddæus's Church, Aiken, do.	- - - - -	5 12
11.	" St. Mark's, Clarendon, for Rev. T. A. Pinckney, Africa,	- - - - -	30 00
"	" Sunday Schools of same, general,	- - - - -	1 62
20.	" St. Michael's Church,	- - - - -	15 00
25.	" St. Paul's Church, Charleston,	- - - - -	35 18
			<hr/> \$153 42

HENRY TRESCOT, *Receiving Agent for Foreign Missions in South-Carolina.*

The following amounts have been received for Domestic Missions for February:—

From St. Michael's, Charleston, general,	- - - - -	\$13 97
Minnesota Indians,	- - - - -	31 17
Nashotah,	- - - - -	11 17
Florida,	- - - - -	7 50
Bishop Freeman,	- - - - -	3 00
St. Paul's, Charleston, general,	- - - - -	24 15
" Indians,	- - - - -	1 50
Church Edisto Island, for Brownsville, Texas,	- - - - -	20 00
Prince George, Winyaw,	- - - - -	5 00
		<hr/> \$117 46

J. K. SASS, *Receiving Agent, Diocese, S. C.*

The undersigned gratefully acknowledges the receipt of \$10 from J. K. Sass. Esq. from "an individual of St. Stephen's and Upper St. John's," and \$10 from Rev. J. Ward Simmons, in behalf of the Dehon School for the poor. And \$30 from an individual at Pineville.

THOMAS S. ARTHUR.

The undersigned acknowledges the receipt of ten dollars (\$10) in an anonymous note for the poor of St. Stephen's, and trusts that the donor will be abundantly rewarded by Him who has counselled the giver of alms "not to let his left hand know what his right hand doeth."

C. WALLACE, *Minister of St. Stephen's.*

Feb. 24, 1853.

The undersigned gratefully acknowledges the receipt of \$5 for the poor and sick. Donor unknown.

C. WALLACE, *Minister of St. Stephen's.*

March 1, 1853.

CALENDAR FOR MARCH, 1853.

6. Fourth Sunday in Lent.	24. Thursday before Easter.
13. Fifth Sunday in Lent.	25. Good Friday.
20. Sunday before Easter.	26. Easter Even.
21. Monday before Easter.	27. Easter Day.
22. Tuesday before Easter.	28. Monday in Easter-week.
23. Wednesday before Easter.	29. Tuesday in Easter-week.

END OF VOL. XXIX.

The Evergreen for 1853.

On the 1st of January next will be issued, the first number of Vol. X of the **EVERGREEN, OR CHURCH FAMILY MAGAZINE**. The Evergreen will continue to be devoted to the interests of the family and the Church. Its object is to supply wholesome and entertaining reading for the Christian family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge. In a word, to be a **CHURCH MAGAZINE** for the **FAMILY AND PARLOR**.

The proprietor will be aided by the following, among other contributors:

Rev. Henry N. Hudson,

Rev. J. H. Ingraham,

Rev. Frederic W. Shelton,

Rev. Jesse A. Spencer, D. D.

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2 copies, or more, for one year,	- - - - -	1 50 each.
6 "	" - - - - -	8 00
12 "	" - - - - -	15 00
20 "	" - - - - -	23 00
30 "	" - - - - -	30 00

The payment, in all cases, to be invariably in advance.

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Rev. William Berrian, D. D.

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" W. Walton, D. D.

" John F. Schroeder, D. D.

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" Benjamin Evans,

" George B. Draper,

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WILLIAM H. ONDERDONK,

Proprietor of the Evergreen, 121 Fulton-st., N. York.

November 20

4t

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December 11

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Receipts for the Gospel Messenger for the following years :

1851.	1852.
Amount brought forward for Vol. XXVIII. \$552	Amount brought forward for Vol. XXIX. \$391 75
	Dr. Wm. Hemingway, - - 3 75
	Mrs. Mary H. Mitchell, Sum'ville, 3
	Rev. P. T. Keith, - - 3
	Rev. Tho. S. Arthur, Greenville, 3
	Mr. C. McKinney, - - 3
Balance due, - - \$72	
	\$407 50
	Deficient, \$217
	Due by Subscribers, 189

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March 12, 1853.

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January 1

REMOVAL !!!

A. E. MILLER has removed his Printing Office and Book-store to STATE-STREET, next door to the Telegraph Office, and nearly adjoining the Bank of the State of South-Carolina, in a newly erected Brick building; where he may be found ready to receive and execute any orders in his line of business.

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A. E. MILLER, Printer, Publisher, and Book-seller,

November 15, 1852.

No. 3 State-street.

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1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina John Hanckel, Treasurer, at the Bank of the State of South-Carolina.

The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq., office on Adger's wharf. Annual subscription \$10: subscription to the fund for the support of aged and infirm Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Montague-street, north side. Miss Eliza Bonneau, Librarian, at the Sunday School Room of St. Philip's Church; by whom Bibles, Prayer Books, and Tracts, are delivered on Monday and Friday, at 12 o'clock.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription, \$20.

